

Souls flying to JESUS CHRIST pleasant and admirable to behold. 2

No 12

GL : A : PN
SERMON

Preach'd to a very crowded AUDIENCE,

A T T H E

Opening an EVENING-LECTURE, in Brattle-
Street, BOSTON, Tuesday, October 21. 1740.

By Dr. COLMAN. R

Printed at the Desire of Many.

Who are These that fly as a Cloud, and as the
Doves to their Windows? Isaiah lx. 8.

--- *Multo plus habet Vehementiæ, quam si simpliciter dixisset ad
volare infinitam Multitudinem.* Calv.

To which is prefix'd

A PREFACE giving a brief Account of the great
and remarkable Success that has lately attended
the Labours of the Reverend Mr. George White-
field, the Reverend Mr. Gilbert Tenant, and o-
thers in those Parts.

G L A S G O W,
Printed in the YEAR M DCC XLII.

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The PREFACE.



THE Prosperity of Zion cannot but give great Satisfaction to all her Children, who take Pleasure in her Stones, and favour the Dust thereof.

To hear (as the Prophet Isaiah most elegantly expresses it) that Judgment doth dwell in the Wilderness, that Waters are given there, and Rivers in the Desert; that

from the uttermost Parts of the Earth we hear Songs, even Glory to the Righteous; must needs excite all the Lovers of our Lord to echo back the joyful Song in most melodious Harmony.

That our American Plantations (especially the two Southernmost, and several of the Northern ones) have been favour'd of late with a very plentiful Effusion of the Spirit, is manifest to all Men; tho differently received, as the Minds of the People are differently disposed to think of this truly great and amazing Work. The Time for answering the Prayers of our pious, pious, godly Fore-fathers, which they with such Fervour put up for their Children and Descendants, seems to be come from the Lord, who keeps Covenant with his People for many Generations. How would they rejoice to see the Day that their Descendants now see! To see almost six hundred Persons flocking to one of their own Ministers, in their Capital Town of Boston, within the short Space of three Months, under the deepest Concern about eternal Things. To hear that not seven out of an hundred Students in one of their Colleges at New-Cambridge, but who are deeply impressed with the Things of God. That at their other University of New-Haven, these Impressions upon the young Students are even more general; that instead of Heathen-Ethicks, the Sacred Scriptures, and such searching Books as Stodard's and Shepherd's are in great Repute. That many of them, who were sent to these Seats of the Muses by their wealthy Parents, only for the Sake of a more polite Education, are now so full of Zeal for the Cause of Christ, as to determine to spend the Remainder of their Time in the Study of Divinity, and for the Service of the Sanctuary. That Ministers of the established Church should be so far dis-vested of a Party Spirit, as to admit a Minister of another Denomination into their Churches and Pulpits, to preach the common Salvation. How would our venerable Forefathers also rejoice to see, (as Dr. Watts and Dr. Guise very justly observe, with Respect to a late and a like Work of God at Northampton, in New-Hampshire) that this mighty Work is effected, by the Blessing of God, on the preaching of the Plain Scripture-Doctrine, without the Extremes of Antinomian and Arminian Chaff.

By

The P R E F A C E.

By the following Sermon (which may be look'd upon as a Specimen of those Discourses, which have of late been so mighty thro' God) it will appear that the same Doctrines, which were so effectual, by the Blessing of God, for the Destruction of Popery, have also in those Parts been so happily effectual for the Destruction of Bigotry and Formality, those hateful, accursed, and detested Weeds, the Bane of true Christianity, which are the more fatal as they are less discerned.

Dr. Colman, the Author of the following Sermon, is one whose Character is well known, and has a sweet Savour in all the Churches of New-England; but the Knowledge of his real Worth and Merit cannot be confin'd there; Old-England as well as New has long before this Time been enlightened with some Beams of this resplendent Star, who shines with superior Lustre among those western Churches. He gladly falls in with the rest of his Brethren in the sacred Ministry, as well as with their excellent Magistrates; and with all Ranks of Persons, who seem with united Hearts to combine on those happy Shores, to aid the Triumphs of the Gospel. Most of the Particulars above-mentioned are Extracts from various Letters, than the Doctor has sent to England, long since his preaching the following Sermon; In his last, June 8. 1741. he takes Notice "that nineteen Persons last Month, and nine or ten the Month before were added to his Church, among whom (says the Dr.) were many of the rich and polite of our Sons and Daughters; and that the Overseers of the College of New-Cambridge had that Week appointed a Day of Thanksgiving, &c. on Account of the late mighty Effusion of the Spirit upon the young Students under their Care." But to mention all he writes upon this delightful Head, would by far exceed the Limits of a Preface. Enough has been said (tho' the half has not been told) to excite the Joy of the Children of God, and their Praises to their triumphant Redeemer; which was the great Reason inducing to the reprinting of This; and if it meets with a favourable Reception, perhaps some more on the same Subject may also be communicated to the World shortly.

It is needless to make an Apology for the Length of this Preface before so short a Sermon; only who can forbear dwelling long upon so charming a Theme; and if the Prospect the Evangelic Prophet had of these happy Times and Things, fill'd his sacred Breast with such seraphic Rapture; surely all, who are in any Measure animated with the same Spirit, and hear these happy Tidings, cannot forbear joining with him in his sacred Song; *Isaiah 44-23.* Sing, O Heavens; for the Lord hath done it: shout, ye lower Parts of the Earth; break forth into Singing, ye Mountains, O Forest, and every Tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel.

Pleasant to see Souls flying to CHRIST.

ISAIAH LX. 8.

Who are these that fly as a Cloud, and as the Doves to their Windows?

IT is a pleasant and wondrous Thing, to see Souls flying to Jesus Christ, to the Means of Grace and Salvation, which he has ordained and sanctified, and into his Church. If this were not the proper and natural Sense of the Prophets Words, I would not have chose them for the Opening the present Lecture.

Our dear People, Your Ministers have with Pleasure seen you in the Weeks past, Old and Young, Parents and Children, Masters and Servants, high and low, rich and poor together, gathering and passing as Clouds in our Streets, and as Doves on the Wing in Flocks flying to the Doors and Windows of our Places of Worship; and hovering about the same, those that could not get in.

The Fame of a singular fervent and holy Youth, an extraordinary Servant and Minister of JESUS CHRIST, (who makes his *Angels Spirits*, and his *Ministers a Flame of Fire*) had prepared you for his Visit; and with raised Expectations we received him as an Angel of God for Jesus sake; as the Apostle St. Paul was received by the Churches in *Galatia*.

God gave him a wonderful Manner of Entrance among us, just as in other Places before us, among the Brethren of our Denomination; and we were sometimes melted together in Tears, Ministers and People

People, Parents and Children, under the commanding Addresses of Love to his Saviour and our Souls. We led you with a visible Pleasure in our Faces to the solemn and great Assemblies, and look'd on you there with great satisfaction, in your uncommon regards to the beloved Servant of Christ, for the Truth's sake that dwelleth in him, and the Love of the Spirit filling him, and reigning in his Ministrations to us.

And now our beloved Brethren and Sisters, you and your Children, we are going to prove, confirm and increase, by the Will of God, the seeming good Dispositions begun or reviv'd in you, toward Christ and his Word, in a just and reasonable pious Care and Sollicitude for your Salvation.

Mr. *Whitefield* once and again in his Admonitions to you, and also in his fervent, righteous and effectual Prayers for you (by the Will of God) led you into this Trial and Proof of yourselves; "Whether when he was gone from us, you would better attend on the Ministry of your own Pastors, both on Sabbaths and Lectures?" For he had heard (and it was but too true) that there had been a very great Defect in this Point among you before he came. Some of your Ministers therefore make a new Tender of themselves to you, in the Fear and Love of God, in this new Lecture, for the Service of your Souls, if you would encourage them by something of a like Attendance on it, as we have lately seen you give to the Word preached. We preach the same Christ, the same Doctrines of Grace, and according to Godliness, with the same Gospel-motives and Arguments, Applications to Conscience, and Supplications to God for you. We would look on the Fields, and behold them white for the Harvest, and desire to enter into it; if by the Help of God we may cherish the Impressions made on any of your Souls, and carry them on, clin-
ching

ching the Nails driven by the Master of Assemblies that has been sent among us. For tho' we are Elder Ministers, and have been many Years before him in the Service of Souls, and he like *David* going against *Goliath*, in the fight of the Armies of *Israel*, has been seen to be but a Youth and Stripling; yet are we not unwilling or ashamed to come and serve after him, in the Battles of our Lord, and in the Victories of his Grace. You have seen as it were, a young *Elias*, or the *Baptist* risen again a burning and shining Light, and you were willing for the Season to rejoice in his Light and Heat: May we now preach and you hear for the future with more Life and Spirit, Diligence and Constancy; and by the Will of God with new Success. But we mean not, Brethren, at this Lecture only, but on every Sabbath and every Lecture in the Town; and more particularly on the publick Thursday Lecture, which has been shamefully neglected by the Town.

To come then to my Text, which I acknowledge the late Concourse to the Word among us, has led me to chuse. I would now look round on the present Assembly, and look back on our past Assemblies, and say to you, *Who are these that fly as a Cloud and as Doves to their Windows?*

The Prophet was here meditating the Glory of the Church in the abundant Access of the Gentiles to it. *Arise, shine* (says he Ver. 1.) *for thy Light is come, and the Glory of the Lord is risen upon thee.* It was a lightsome Thought to the holy Prophet, the enlarged State of the Church, after its long Confinement within the narrow Bounds of *Judea*; and after its Diminution and Obscuration by the *Babylonish Captivity*. He foretels, Ver. 2. this Time of Darkness covering the Church, and gross Darkness the People; out of which the Church should emerge,
and

and the *Gentiles* come to her Light, and Kings to the Brightness of her rising. Ver. 3.

Wherefore, Ver. 4. she is called upon to lift up her Eyes, and see round about, the People gathering and flowing to her. And tho' at first there might be some Fear and Distrust, as *Peter* felt, when he was about to go to the Uncircumcised; yet that wou'd be soon over, and her narrow doubting Heart enlarged with Joy; (V. 5) because of the Abundance of the Sea, and the Forces of the Gentiles, coming to her. This accession of the Gentiles to Christ is further represented, V. 6, 7. by the *Multitudes of Camels, laden with Incense and Offerings of Gold*; and the Flocks of *Kedar* presenting themselves for Sacrifices to the Altar of God. The Riches of the Gentiles together with their Hearts, devoted to God in and through Christ, for the setting up and supporting his *Instituted Worship*, is the Thing here represented.

And thus (says the Holy One, in the Words immediately preceeding my Text) *will I glorify the house of my Glory*. God's Church is the House of his Glory, where he is glorified by his People, and where he glorifies himself in his Grace to them. The Promise is here, to make it more glorious than ever. The Christian Church State makes it so: The Ministration of the Law was glorious, but the Gospel exceeds in Glory.

Upon the Vision of this it is, that the Prophet as in a Surprise and Extasy exclaims, in the Words of my Text, *Who are these that fly as a Cloud and as the Doves to their Windows*. He mightily admires this flocking of Converts to Christ. The Manner wherein he expresses his Admiration is more elegant and moving, than if he had only said, I see an infinite Number coming into the Church. He speaks magnificently of the Thing, says *Calvin*, and as
wanting

wanting Words to utter his Wonder and Joy. When the Church returned from *Babylon*, she left many a Profelyte to the true God behind her, and some followed her; but those were a small First-fruit, and as the Sheaf in Token of the Harvest.

The Prophecy began eminently to be fulfilled in the wonderful Conversions to Christ, by the preaching of his Apostles, *The Isles shall wait for me*; are the Words following my Text; the many Isles in the Mediterranean were soon visited, and the remote Isle of *Great-Britain* very soon, considering its Distance; and Separation from the Continent.

But the Prophecy is daily fulfilling, and at times in a more remarkable Measure; but more especially it will be so in the latter and more happy Days of the Church; when the Calling of the *Jews* and the Fulness of the Gentiles shall come on. The Lord hasten the promised Day.

It is the Power of Godliness, and the saving Conversion of Souls that is here spoken of. The bare outward Profession, the Name and Form alone, without the Power of Religion, were not worthy of this Affection and Joy; *Who are these that fly, &c.* We have not so learned Christ, as to speak thus of any thing short of the saving Efficacy of the preached Gospel on the Hearts and Lives of Men, *turning them from Darknes to Light, and from the Power of Satan unto God.* In this Sense let us contemplate and admire the Event in my Text, *Who are these that fly as a Cloud, &c.* In which Words is represented, 1. The Number and Multitude of Converts to Christ. 2. Their Speed, Swiftnes, Eagerness, Earnestness. 3. The Pleasure God has in this Event and Souls shou'd have in it; both Ministers & People.

And so the Doctrine is, That it is a pleasant and admirable Thing to see Souls flocking and hastning

to Christ. But I will dwell a little more on the Phraseology of the Text, There shou'd be a flying as the Cloud before the Wind, and as the Doves on the Wing to their Windows.

And 1. Let it be a Cloud before the Wind, a Thing common in these lower Heavens about us, the *Atmosphere* wherein we breathe and move: for the Clouds come down sometimes to our very Houses, and terribly in their Lightnings and pestilential Vapours. But when the Cloud is light and flies high, we see it cross the Heavens swiftly, on the Wings of the Wind. The Clouds spread wide at Times, overspreads the Face of the Sky, or a great Part of it, and then may well stand for a Multitude: A Cloud, i. e. a Croud of People; as when we read of *so great a Cloud of Witnesses*, Heb. 12. 2. a few of which had been enumerated. So spake the Prophet *Ezekiel*, Chap. 38. of *Gog and Magog*, the Enemies of God and his *Israel*; *Thou shalt be as a Cloud to cover the Land, thou and all thy Bands and many People with thee.*

Again, the Cloud flies in the open Heavens, in the open Sight; and so should we be open, in the View of all, confessing Christ and coming into his Church; with a conspicuous Zeal, that may appear to Friends and Foes. We may not be ashamed of the Name of Christ, nor cover our Profession, nor fear to express a Zeal for his Cause, Interest and Glory. Let the timorous Master in *Israel* come alone to Jesus by Night; but let his Disciples chuse rather to go in a Body and by Day. We read of the risen Witnesses of Christ, that they heard a Voice from Heaven to them saying, *Come up hither!* and they *ascended in a Cloud*, and as a Cloud, and their Enemies beheld them. In allusion to which all that profess the glorious Name of Christ should make one Cloud of Witnesses,

nesses, and ascend up after him, Earth and Hell looking on: *Phil. 3. 3. We are the circumcision, that worship God in the Spirit, and rejoice in Christ Jesus.*

Again, the Cloud flies irresistibly; no Art or Power of Man can stop it; so our Profession of the Name of Christ must be above any Obstruction, Let or Impediment from Earth or Hell. There shou'd be a Faith and Love and Zeal, that shall carry us above Temptations, Difficulties and Oppositions! an open and effectual Door should be opened, which none should be able to shut, *a Love which many waters shall not be able to quench, nor the Floods drown.* Once more,

As the Clouds fly high, so our Hearts and Affections should be raised and elevated above the *World* and all earthly Things that would draw them down. We must be *looking to Jesus at the right Hand of God, and set our Affections on Things above; as risen with him* and ascending after him in heavenly Frames and Aspirations, to be *with him where he is.*

Or, 2. Let the Flight of Souls to Christ be *as the Doves to their Windows*; which is the other, and more pleasant, living, lively Part in the Comparison; or what is there among the winged Fowl of Heaven more beauteous, clean and innocent, more meek, loving and lovely than the Doves! As the Descent of the Holy Ghost on the Lamb of God at his Baptism is likened to that of the Dove; so how pleased should our Souls be, to have their Ascent to Christ illustrated by this Similitude!

The Doves hasten on their Wings, and fly swiftly; more especially as they return to their Windows; with Pleasure and Joy they dart and light there. So let us be glad to go to the House of the Lord, and there let our Feet rest. Why are we loth at any Time to go? why make we no more haste and speed to Jesus Christ to find Rest for our Souls, Food, Dwelling,

Dwelling, and a Place of Safety; a Covering from the Wind and Tempest, and from the Powers of the Air that would devour us; the Hawk and Vultur?

How eagerly do the Doves fly home at any Noise or upon the least Fright? so will the convinced and awakened, terrified Sinner, in the great Sense of his Danger by Distance from his Saviour, flee to him as his only Shelter and Place of Refuge; he flies to him to hide him, even to the Shadow of his Wings, for thus has the Lord shewn himself as with Wings un^do his Doves. Awakened Sinners have this Sight of Christ, as a prepared, ready and open Place of Salvation for them; and on the Wings of earnest Desire, Faith and Love, Fear and Prayer, they speed them to their Windows, his Church and Ordinances, or to their Closets, his *Chambers* and theirs, where he is always present to help and succour.

The Doves fly in Flocks unto their Windows; with strong Inclination and one consent they return thither; seeming eager which shall light first; they light together, and cover the desired spot. And so should the gathering to Christ be, and into his Church; more general and universal. Not, as it is with us commonly, now and then a single Soul, but as it was in the Beginning of the Christian Church; when they came in Thousands, and were pricked to the Heart; and the Lord *added daily to the Churches of them that should be saved*. So in David's Time, they went in Multitudes, the Tribes went up from every Village and City, meeting on the Way, from Strength to Strength, the Numbers increasing by concourse.

The Doves fly by Instinct for Food, Company and Rest; and so the new Nature to Christ for spiritual Sustenance and the Fellowship of Saints, the Fellowship of the Spirit, Communion with Christ: there

there is no Rest for the Sole of their Foot but in him. Where can the Soul created anew in Jesus Christ, be at home, but in him. Cant. 1. 7. *Tell me, thou whom my Soul loveth, where thou feedest!* The Food for them is scattered from Time to Time on their Windows, to invite and keep them there, for their Spiritual Nourishment. There they congregate propagate and increase; they love their Windows for Company and Society: and tho' they are not perfect in Love (for there are peckings and fightings among the Doves themselves; they have too much Gall in them) yet are they an allowed Emblem of Mildness and Sweetness of Nature, Meekness and Gentleness; as Christians should converse and worship together in the Meekness and Gentleness of Christ, and in the Love of the Spirit, *harmless as Doves.* Be ye so, are our Lord's own Words to us, and learn it of me, has he said, *for I am meek and lowly in Heart, and ye shall find Rest for your Souls.* To which agrees the earnest Address and even Supplication of the Apostle to us, Col. 3. 12. *Put on therefore, as the elect of God, holy and beloved, kindness, humbleness of mind, meekness, charity; and let the peace of God rule in your hearts, to which you are called in one body, and be ye thankful; Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, Hymns and spiritual Songs; and whatsoever ye do in word or deed, do all in the Name of the Lord Jesus.* Then shall we be as the wings of the Doves covered with silver, and their feathers with yellow gold. This is the Beauty and adorning of Souls, in the House of God, the Pillar and Ground of Truth: in that which is not corruptible, and of great Price in his Sight.

This is the Preparation of Souls for Christ, and
for

Pleasant to see

for a Place in the Church, and for Communion with him: This is it that has his Heart and Delight, what he loves and seeks in his Worshippers, *Cant. 1. 15. Behold thou art fair, my Love, behold thou art fair, and hast Doves Eyes*; a quick, chaste, sincere and single Affection. *Chap. 2. 14. O my Dove, that art in the clefts of the rocks, let me see thy countenance, let me hear thy voice; for sweet is thy voice; and thy countenance comely.* The afflicted, mourning, persecuted and desponding Dove, is nevertheless comely and beloved in the eyes of Christ, invited and welcomed to him in holy Duties. The Souls Answer is that, *Psalm. 61. 2. From the end of the earth will I cry to thee; lead me to the rock that is higher than I! for thou art a shelter for me, and a strong tower from the enemy! I will abide in thy tabernacle for ever; I will trust in the covert of thy wings..*

Such is the Call, Command and Invitation of our Saviour to us; *Come unto me, all ye that labour and are heavy laden, and I will give you rest! look unto me and be ye saved, all the ends of the earth! Ho every one that thirsteth come to the waters, yea come and buy wine and milk without money and without price. The Spirit and the Bride say come, and let him that is athirst come, and whosoever will let him come, and take of the Water of Life freely.* And is not this the Spirit of Grace in the People of God? *I made haste and delayed not! With my Soul have I desired thee in the night, and with my spirit within me will I seek thee early. When thou saidst to me, seek ye my Face; my Soul answered, Thy Face Lord will I seek.*

This Instant, earnest concern and sollicitude should every one of us be expressing for our own souls safety, and the Glory of God therein from us!
those

those souls which God hath made for Immortality, and form'd for the everlasting enjoyment of himself; and for his everlasting service and Glory! Those souls which Christ hath done and suffered so much to save! has so dearly bought with his own Blood; and is striving by his Spirit in the Means of Grace so earnestly to save! O why should not every soul among us be on the wing together, under these Attractions and Drawings of Divine Grace! Why so few affected, attracted and converted! why but here and there one overcome by the Grace of the Gospel fervently preached and offered to us, from time to time! Why *you* and *you* singly alone! where are your companions? why are they not come with you? your consorts, children, families, neighbours, friends and acquaintance! Is this any thing like the appearance of a cloud, or as the Doves at their windows?

We are in a Church-relation and fellowship; but where's the cloud, with the Glory of God in it, to fill his Tabernacle and Temple! and for the Lord to reside in! Is the visible Church his Dove-house? But where are the Doves? where the flying in of many together, or of all, apace, one after another! How few are on the wing? Where is the Promise in the Text fulfilled in us! Who is flying to the *Blood of Christ for cleansing? to the Righteousness of Christ for the Justification of Life.* My Text would suppose that it were thus with us; and then it would lead us to admire and rejoice, and even triumph in the thing; *Who are these,* says the Prophet, *that fly as a cloud, and as the Doves?* He admires the Persons and the Thing! It was lovely in his eyes! he speaks with delight and transport, in a surprize of pleasure: he sets his eye and heart upon them, as the excellent and amiable of the earth. It is like other expressions of esteem and joy, *Cant. 3. 6. Who is this that*

that cometh out of the wilderness like pillars of smoke, from myrrhe and frankincense inflam'd! &c. And, Who is this that looketh forth as the Morning, fair as the Moon, clear as the Sun, &c.

1. How good and pleasant would it be, and should it be, to see this Cloud rising among us, this Flock of Doves on the Wing? To you that believe Christ is precious, and souls are precious. A pleasant Thing it would be to all good People, to see many more like minded with themselves, in earnest caring for their souls, and solicitous for their everlasting Welfare. Their joy here would be fulfilled; their joy in God and their holy jealousy for him would be removed.

"I have been jealous for the Lord God of Hosts, said *Elijah*, for I have seen his courts deserted, his Altar cast down, and I only am left." Could any thing be more melancholy! Equally joyous had it been to him to have seen the Lord's courts crowded and his Altar laden with sacrifices, and his priests ministering about it. "The King's Honour is the multitude of his subjects, and the numbers of the Godly are the Glory of Christ." *Blessed be the Kingdom of our Father David, and Hosanna in the highest*, may we well cry, when we see the Multitudes strowing themselves in their Saviour's Way! The Friends of the Bridegroom rejoice to hear the Report, *John 3. 25. Rabbi, he of whom thou barrest witness, all men come to him!* 'Tis pleasant when we are on a Journey, to find very good Company, and the more the better sometimes, on the road. How dull and heavy should it be to travel alone heavenward, or but with a very few? Society evens and shortens the way, keeps up the Spirits and makes us lively and chearful. Company is good in bad way and weather, and helps over difficulties. 'Tis pleasant on a road for fellow-travellers to help each other

ther on, and to be help'd by one another. *Two are better than one*, saith Solomon in the *Wisdom of God*, Eccl. 4. 9. *For if they fall one will help up the other; but Wo to him that is alone, for he hath not another to lift him up.* It's good to travel strong towards Heaven. We mutually consult our safety and comfort by going many together. Then we may be like to *sing in the Ways of the Lord*, and his Glory will be greater in and by us. Were we many more than we are, we should be much the more easy, pleasant and happy; more pleased in each other, and profited by one another. Next to the Comfort of Communion with God, is that with his Saints, and the one is promoted by the other. Christ yet to this Day joins the Company and makes a third, as on the way to *Emmaus*, where two or three are walking together in the Sorrows or Joys of Religion.

More particularly, How pleasant must it be to your pious *Ministers*, to be instrumental and successful in bringing many souls to Christ, and to serve in building up his Kingdom on Earth? And how grievous must the Complaint be from their Hearts and Lips, which yet came from Christ the great Prophet? *Isa. 49. 8. Thou art my Servant in whom I will be glorified! Then I said, I have laboured in vain, and spent my Strength for nought! yet surely my Work is with the Lord, and my Judgment with my God.* The compassionate Jesus was more tender of his poor Disciples, he sent them forth with these Words in their Mouth, *Luke 10. The Kingdom of God is come nigh unto you!* And they returned unto him with Joy; *Lord, even the Devils are subject unto us thro' thy Name!* And he answered, *I beheld Satan as lightning fall from Heaven! and behold I give you Power over all the Power of the Enemy!* This Manner of Entrance the Apostles gloried

gloried of, after their Lord's Ascension! *Ye yourselves know it*, writes blessed St. Paul to the *Thessalonians*, *that our Gospel came not to you in Word only, but in Power, and in the Holy Ghost.*

This saving efficacy of the Gospel is one of the great Joys of Angels, who behold the Face of their and our heavenly Father: doubtless because they see the Pleasures in the Face of God on this Account. He has given the benevolent holy Spirits this Example and Commandment; *As I live* (have they heard the Lord say, and so have we) *I have no pleasure at all that the Sinner should die.* They also know the Pleasure of the Soul of Christ, his Satisfaction in seeing his Seed. He looks on his *Flock of Sheep, that come up from the washing, every one bearing Twins, and not one is barren among them?* Ah! with what Eye and Heart must the Good Shepherd see this! Only his own Heart knows the Joy of it; only his own *Mouth most sweet* can speak it. Hell only, and the Children of the Devil, are vex'd to see souls gathering to Christ! Satan and his may scoff or gnash at it, as they did in Christ's Time, *The World is gone after him!* But we should joy in it, not only for the sake of particular souls; and our own particular relation to them, and Interest in them; but also as the high Token of God's special Favour and Blessing on a People, a Kingdom, a Province, or a City; "This is my Rest for ever (has he said and "sworn in Truth, and will not turn from it) here "will I dwell, for I have desired it! I will abundantly bless her provision, I will satisfy her poor with bread! I will clothe her Priests with salvation, and "her saints shall shout aloud for joy; there will I "make the Horn of *David* to bud, I have ordained a Lamp for mine Anointed. When true Converts are numerous, then we may say without vain boasting, "The

“ The Temple of the Lord, the Temple of the Lord,
 “ the Temple of the Lord are these, and the Highest
 “ himself shall establish her.” But alas! when Con-
 versions are *rare* under the preached Gospel, how *sad*
 is the Token, how dark the Omen! The *Glory of the*
Lord is withdrawn to the *Threshold of the House* !
 Write on the Door *Ichabod, the Glory is departed* !
 And *Wo unto them*, saith the Lord, *If I depart from*
them. O the *black Threatning* ! Six times over re-
 peated by the Holy Ghost in his inspir’d Word :
 “ Hear ye indeed but understand not, see ye indeed
 “ but perceive not ; make the heart of this People fat,
 “ and make their ears heavy, and shut their eyes, lest
 “ they see with their eyes, hear with their ears, and
 “ understand with their hearts, and be converted.

Finally, the Pleasure of seeing souls *flying to Christ*
 rises to its height, in the Prospect it affords of their
 meeting together at his Right-hand. This, says the
 Apostle, *is our hope and joy and crown of rejoic-*
ing ! even Ye at the coming of Christ with all his
Saints ? For ye are our glory and joy.

Think Fellow-christians, how glad you would be
 to see one another then and there! to see all tempta-
 tion, sorrow and danger past forever! to see the Lord
 himself glorified and magnified in you together at the
 great and last Day! to see yourselves infinitely blef-
 sed in him! let the thought and hope hereof rejoice
 us now in our Fellowship together in the Gospel.

But then, 2. A Word on the *Wonder and Admi-*
ration that the Thing calls for ; *Souls flying as a*
Cloud to Christ, and as the Doves to their Windows.

Who are these ? a strange and surprizing Vision ?
 a vast *Gentile Church* ? the *Messiah King* of the ma-
 ny extended Nations! and Abundance of Converse-
 ons among People hitherto Strangers to the *true*
God, and *Aliens from the Covenant of Promise* !
without God and Hope in the World. The

Pleasant to see

The Conversion of any *one* Soul is a Thing to be admired. The *Rarity* of the Thing makes it admirable, What a Pity 'tis to give this as a Reason! a true Conversion to God is a singular Thing in a World lying in Wickedness: Abundance of Conversions then must be wonderful.

Again, The *Difficulty* of the Thing, and the *Opposition* made against it, both from within and from without, increases the Wonder. The natural Enmity within us to God and Godliness; *indwelling Sin* and an *evil heart of unbelief departing from the living God*, this makes the Wonder in the Conversion of any. But then there are the Powers of Hell, Satan and his Hosts, in League with Flesh and Blood, and a World that is *Enmity to God*.

The *evil One* came and found *nothing in Christ*! he comes and finds every evil and filthy Lust in us: *But be of good Cheer*, has the holy One of God said, *I have overcome*! Saints admire his Conquest, and their own Salvation. *We wrestle* (says the Apostle) *against Flesh and Blood, Principalities and Powers, the Rulers of the Darknes of this World, and spiritual Wickednesses in high Places*. Ah Grace and Power to be admired and celebrated for ever! when Jesus the Conqueror sets the Feet of his victorious *Israelites* on the Necks of these *Powers of Canaan*! But the Excellency of the Power is Christ's subduing the soul itself; in making a free and willing People, which is the Beauty of Holiness! For if the Son *make us free, we shall be free indeed*. We read therefore of a *Translation into the glorious Liberty of the Sons of God*! What an admirable Word is that! what a spiritual Empire is this, the *Kingdom of God within us*! From a Renovation of the Mind and Heart, a new Creature form'd, not only without any Disposition in Nature thereto, but against

gainst all possible Indisposition, Reluctance and A-
 version! This is the greatness of his Power us-
 ward, who believed which what soul can know or
 comprehend; and therefore ever enough admire the
 Thing in all its Grandeur! The Change which Grace
 makes in a Soul, overcoming it to a delightful Con-
 sent to the whole good Pleasure of God. The Sur-
 prise of this Effect of Grace, was equal to the *A-*
postle and Churches round about! that by a *Light*
and Word on the Way, *he* should be changed at once
 from a raging Enemy into a dutiful Disciple! *Lord,*
what wilt thou have me to do? That the furious
 Persecutor was at once become a zealous Preacher!
And they glorified God in me. Admirably free and
 sovereign is this Grace, when, where, how, and by
 what Means, and to what Degree it will work!
 singling out sometimes the most unworthy, vile and
 chief of Sinners! Admirable the *Ease* wherewith
 the Change is effected, by a *Word*, a *Thought*, an
effectual Conviction! Admirably sudden and silent
 when God will, as the Heart of *Lydia* was opened
 in attending to *Paul*. Or admirable the Force and
 Roar of the Earthquake which shook the *Sailor* to
 Pieces! Admirable all the Variety of Ways where-
 in God pleases to work on one and another!

Admirable is the whole Work of Grace for the
Excellency thereof. It is all holy, just and good;
 glorious in Holiness, the Work is perfect! So admir-
 able the Thing was, to see a poor *Demoniac* at Je-
 sus Feet in a right Mind! but how does the Won-
 der rise to see Abundance of like foolish distracted
 Sinners so restored, and made wise unto Salvation.

But let us follow the whole Election of Grace to
 the Throne of the MOST HIGH for ever and ever!
 and what a wondrous Sight will they be! "The
 " thousand times ten thousands, and thousands of
 " thousands

" thousands; the Multitudes which no Man can
 " number, of all Nations and Kindreds and People
 " and Tongues, clothed with white Robes, and Palms
 " in their Hands! The *Inquiry* then will be the same
 as in my *Text* concerning them! *Revel. 7. 13.* " Who
 " are these? and whence came they? These that have
 " washed their Robes and made them white in the
 " Blood of the LAMB! which tho' it be primarily the
 more particular Character of the *Martyrs* of Jesus,
 yet is really and in truth the Honour and Glory of e-
 very sincere Convert to him, and Believer in him.

Having thus finished on the pleasing *Admiration*
 of Souls flying to Christ in Clouds and Flocks; let
Us now *show* in fact that that we do truly *admire* it,
 and have *pleasure* in it. Will we then be a Part of
 this lovely, happy, wise, holy, *admirable* Number!
 Are we taken up into this *Cloud*? are we on the *Wing*
 among the *Doves* of Christ? Would we not desire to
 be of this blessed Number and Character?

Your *Ministers* would lead you in the Way, and
 go before you! Come our *dear People*, and fly with
 us! Descend, O SACRED DOVE! O blessed SPI-
 RIT OF GRACE! and raise and lift us up, and
 carry us away *on high* together.

There is none of us, no not *one*, Ministers nor
 People, that can of ourselves, in our own Strength,
rise or ascend, no nor so much as *stand or go*; im-
 potent as we are and *diseased at the Pool*! there we
 must lie till the Angel of the Lord come down and
 stir the Waters! Nor can we then put ourselves in!
 but Jesus is on the Way, and we ly now in *his*
 Way, and we can look and cry to him; and at his
 Word shall " leap up and run and not be weary,
 " walk and fly and not faint.

My *Brethren*, (as I said to you in the Beginning
 of my Discourse) We have *rejoiced* to see you as
 Clouds

Clouds in our *Screens*, and as *Doves* about the *Windows* of your *Places of Resort for Worship* in the *Weeks* past: We would now cherish, preserve, increase, by the *Help of God* (depending on him, and found in his appointed Ways) the good *Impressions* and *Dispositions* you seem to be under. You must abide and continue in the *Use of the Means of Grace*; seeking your spiritual Food at the *Windows* which the *Gospel* has open'd to you, and where it is prepared and laid for you. These have been for *Years* past too much neglected by you; you have not *flown* to them as you should have done to your publick *Weekly Lecture* in particular; where I must bear *Witness for God*, and his *Servants*, my *Brethren*, and your *Pastors*, there have been rich *Provisions* for your *Souls*, which few came to feed on, the *Multitude* staying at *Home*, or roving about in the *Air*, as light *Clouds* carried about of the *Wind*. Come, let there be no more Reason for this Charge! be not those *filly Doves* without *Heart*! nor let us have cause to say by and by, It was *vain Curiosity*, *Novelty*, the *Fame and Face of a Stranger*; how dear soever to us and venerable in his *Youth*: Walk not your *own Ministers* in the *same Spirit*, in the *same Truth*, in the *same Wisdom and Grace of God*! and and share they not in the *same Care, Desire and Zeal* for your *Souls*? Have they not shown it by *receiving him gladly in the Lord*, who lately came to you in his *Name and Power*? Why did we so receive him, encourage his *Heart* and strengthen his *Hands* in preaching to you, after the wondrous unfainting *Manner* he did? Was it not for your sake, that you might be quickened, and more and more roused up to a *Care* for yourselves? to come away to *Christ*, to come away to *Him*! as he loudly and earnestly, again and again, called on you to do! and you seem'd earnestly

ly to hearken to him, as if you would, as if you were ready, and even on the Wing!

Let us send the *glad News* after him, "that you are so; High and low, rich and poor, Parents and Children, *Ministers* and *People* together! how good and pleasant would this Unity among us be! not for a *Party*, not for a *Distinction*, no but *Heaven*; all without *Distinction*!

My Brethren and Children, pray for your *Ministers* that they be more spirited and enlarged in making full Proof of their Ministry, more gladly spending themselves for your souls, as we have seen a bright Instance and Pattern, *renewing his strength* day by day and *anointed with fresh Oil*. We would give more *Attendance* on the Lord and you, if ye will *attend* more and better to our Doctrine and Exhortation: *Pray for us*, that we may serve the Lord and you with more Humility and Love, and that *the Word of the Lord may have free Course and run and be glorified*.

We likewise pray for you, *Be ye also enlarged!* if you are not straitned in us, be not in your own Bowels. Give yourselves first to the Lord, and then to us by the Will of God, for your spiritual Edification. *Come join yourselves to the Lord in an everlasting Covenant never to be forgotten; to keep his Sabbaths, to chuse the Things that please him, to walk in all the Commandments and Ordinances of the Lord blameless. Come into his Church, to full Communion, to the Lord's Table, to eat of his Bread and to drink of his Cup: How else are you flying into his Windows? Cry to the Lord, O discouraged Soul and say, The Companions hearken to thy Voice! cause me to hear it.*

Come you that are *high and rich* among us, and you that are the Men of Merchandize and Business, of Labour and Diligence! why should you be the poor
and

and low and Drones in Spirituals? why should the *Cares of this World, and the deceitfulness of riches* choke the Word of God, and make it unfruitful? Why should you be found at last the truly wretched, *miserable and naked*, and that for ever! Come, Honour the Lord *with your Substance*, and be rich toward God, and lay a good Foundation for eternal Life. Improve every Talent, as our *Hollis and Holden* have taught you! And for your Encouragement let me say, that I observe many of a like Spirit with them for Devotion and Liberality, that are signally prospered and blessed by God in this Town.

But come, my poorer Brethren, the *poor of the Flock*, to you is the Gospel preached; by you let it be received, and it will make you *rich in Faith, and Heirs of Heaven*. You see and hear your *Calling*, Brethren! adore free and distinguishing Grace! Obey, comply, come in from the High-ways and Hedges, and fill the House and Table of Christ! why should you not seek the more of Heaven, the less you have of Earth!

Parents, won't you come to the Windows of the Lord, and bring your Children with you. Show them the Way into the Church of the living God; teach your *young Doves* to fly thither after you. Or as soon as you are fledg'd, *my Children*, fly thither of yourselves! Your Ministers invite you, Christ calls you; he stands ready to take you up into his Arms and bless you! He has said to us, "suffer them to come: Lord, we would not only suffer, but we require them in thy Name!" Your Lord has said to you, "I love them that love me, and they that seek me early shall find me. You shall be to him, as *Abel* was to *Adam*, as *Joseph* was to *Jacob*, as *Jabez* was honourable among his Brethren, and as *David* was to *Jesse*, and *Samuel* in the House of the Lord before *Eli* and all *Israel*, as *John* was in the Bosom

of Jesus, and as Jesus was to *Mary*, when twelve Years old he went with her to the Passover, and said to her, "Wist ye not, my Mother, that I must be about my heavenly Father's Business.

And you that are *servants*, and the meanest of our Household-servants, even our poor *Negroes*, chuse you the *service of Christ*; he will make you *his Freemen*; The Son of God *shall make you free, and ye shall be free indeed*. Why should you be Men's slaves and *Satan's* too. Christ *calls you*, mean as you are, into the glorious Liberty of the Sons of God. Your Ministers welcome you to the Table of Christ, to eat of the Childrens Bread, as many of you as are willing and meet to come. O that Masters would take more care of your precious souls! the pious Master, who is Christ's *Servant*, will be glad to see his *Negroe* above a servant, a *Brother* at the Lord's Table with him. It is in *my sight*, I can truly say, a Beauty to our Communions, to see a number of the *poor Blacks* with us.

Shall I speak now to *elder People*, that have been sadly dilatory, sadly negligent, and have not so much as crawl'd all their life long into the Church of God, and the Fellowship of his Saints! Reverence to the *age* of such should have requir'd me to have spoken to them before; forgive the indecency, and accept the love of addressing you now. My Lord bids me say to you, now at the *eleventh hour*, "Why stand you here all the Day of Life loitering and idle? Go you also into my vineyard! Not for any thing you can now do (to be sure) yet you shall have your *penny*, your *labour* (shall I call it) *shall not be in vain in the Lord*. If there be but a *willing mind*, a humble penitent submission and consenting soul, it shall be accepted. You may be *born again when you are old*! and tho' it be *out of due time*, yet so it was with the Apostle himself! "Last of all (says he) he was seen of me also

" as

“ as of one born out of due time, who am therefore
 “ the least of the Apostles, and not meet to be called
 “ one; for I persecuted the Church of God. And who
 is there in *age*, that has sat under the preaching of the
 Gospel from his *Youth*, and not been brought saving-
 ly to Christ, of whom we may not truly say, that he
 has been a *persecutor of his Lord!* yet may the Lord
 meet him even in his *perverse way*, and *call him*, and
strike him down by his light, and set him on asking
 humbly and astounded, “ Who art thou Lord! and
 what wilt thou have me to do?

I shall only go into one more particular Point of
Application; and that is to *convinced and awakened*
Sinners, and to *true Converts and comforted Saints*.

We have seen of late many *greatly affected* under
 the preaching of the Word; now *cherish your Con-*
ventions, and beg of God, by the Power of his Holy
 Spirit, to fasten them deep in your Souls. Fear, O
 fear, lest your Goodness prove as *the Morning*
Cloud or Evening Dew, that passes away before the
 next Days Noon. Improve the little Heat and Life
 you feel, and pray for a thorow *saving Conversion*,
 Cry to the tender Saviour, “ who will not break the
 “ bruised Reed, nor quench the smoking Flax, but
 brings forth Judgment unto Victory. May he answer
 you with good Words and comfortable; *Son, Daugh-*
ter, thy sins be forgiven. O may it indeed be the
Day of his Power and the Time of his Love with
 your Souls! And when you are ready to take the
Words of Peace, take care that you *turn not again to*
Folly, “ Watch and pray, that you enter not into Tem-
 “ ptation: When the Spirit seems most willing, re-
 “ member that the Flesh is weak. Strait is the Gate,
 “ and narrow is the Way, that leadeth to Life, and
 “ few there be that find it. Strive therefore, has the
 “ Lord said to us, for many shall seek to enter, and
 “ shall not be able. •

Go,

Go, carry thy Sins, and not thy Penitance to the Lord Jesus, and cast a poor perishing Soul on sovereign Mercy and free Grace. When he asks thee, "What wilt thou that I should do unto thee? Answer, Lord, save me, I perish! Lord, that I may receive my Sight? Lord, that I may be made clean and whole of my Plague!

We have admired to see how many of you have been of late affected! we shall admire more, wonder and be ashamed and grieved, if we see your Affections cool and go off! if *Sabbaths and Ordinances* are neglected as heretofore, or *formally* attended. If you have "begun in the Spirit, take heed that it end not in the Flesh. Confer not with Flesh and Blood, as blessed *Paul* tells us he did not, *when it pleased Christ to reveal himself in him.*

And now to You, my Brethren, that are in Christ Jesus, who have *chosen the Lord to serve him*, and have *taken his Yoke* upon you, *easy and light* to your Souls; "let the Joy of the Lord be your Strength; go on your Way rejoicing! He meeteth him that rejoiceth and worketh Righteousness, them that remember him in his Ways. Lift up the Hands that hang down, strengthen the feeble Knees. Thank God, who has wrought all your Works in you and for you, and so far carried you on, kept and recovered you; thank God and take Courage. Say, I will never forget thy Precepts, for by them thou hast quickened me, I will run the Way of thy Commandments as thou enlargest my Heart.---The Grace of our Lord Jesus Christ be with your Spirits! the Peace of God which passeth all Understanding, keep your Hearts and Minds thro' Christ Jesus, Unto Him be Glory in the Churches for ever and ever.

AMEN.

F I N I S.